163. Need for the free entertainment of Catholic Christians of South Travancore in the lower ranks of the State service.

Mr. D. Francis (Member, Nominated) said that the Catholic Christians of South Tavancore were very backward in education. There was not a single graduate among them in a population of about 80,000. There were a number of non-matriculates, who were fit for entertainment in the lower ranks of the State service, where no special qualification was needed. He did not say that the Christians, in general, were not encouraged in the matter of State patronage, but the Catholics of South Travancore could not be considered on the same footing, in the matter of education, as the other Christians in the State. He therefore requested that the Government might be pleased to issue a special order to the heads of departments to give preference to the Catholic Christian applicants of South Travancore for such appointments for which they were eligible.

Dewan's reply.—Noted.

164. Exclusion of Christians from the higher grades of the Revenue Branch of the administration and their paucity in the subordinate service generally.

Mr. K. N. Eippa, B. A., (Member, Nominated) said that those communities in a State which were behind the rest in point of education could rightly claim only a share in the public service proportionate to the number of educated men among them. The grievances of the Ezhavas and the Mahomedans and the depressed classes of the Hindus could not therefore be said to be so keen as those of the Christians. To serve the State and his fellow subjects in all possible ways was the privilege of every subject of a State. In other countries, such service could be rendered even without taking up Government employment. But to people who did not look upon wealth and other comforts as the *summum bonum* of life and who desired to take part in the initiation of State policy and the settlement of large questions affecting the country and its people, Travancore did not afford opportunities except through Government service. The exclusion of the Christians from the higher grades of service, especially of the Revenue branch, precluded them from getting into the training ground for the development of their talents and tended to damp their spirits. Viewed from the standpoints of population, literacy and examination qualification, the Christians could claim with caste Hindus an equal share of appointments in the service.

The Member then reviewed the number of higher appointments in each branch of the service as seen from the Quarterly Civil List and pointed out that the Christians did not get a sufficient share in the Government service consistently with their claims as judged by population and advancement in education and that they were notably excluded from the Land Revenue and Excise Departments and also from the Secretariat.

The only reason for the exclusion of the Christians from the Revenue Department was that the department combined in it the administration of Devaswoms and State Charities. That objection could be removed by separating those branches from the Revenue Department, as in Cochin and British India, and placing them under a separate Commissioner who might be drafted from among the first grade Tahsildars or Division Assistants, with subordinates recruited from the present subordinate staff. He therefore prayed for the separation of the two departments, thereby redressing a long-standing and patent grievance of the community.

As regards the paucity of the Christians in the subordinate service, the Member said that, if the Government would call for information from each department with respect to the number of caste Hindu and Christian subordinates and examine the same, the disproportion of the Christians would be glaring.

Dewan's reply.—Noted.

165. Suggestions for removing the existing disabilities of Christians in the matter of appointments, etc.

Mr. K. M. Mamman Mappilla (Member, Nominated) said that as the previous speaker had dealt with the exclusion of the Christians from the higher ranks of public service, he would confine his subject mainly to the subordinate ranks of the

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service. He pointed out that, in consideration of population and education, his community deserved a larger share of Government appointments. Taking the Secretariat first, he said that none of the seven secretaries was an Indian Christian. There was no objection to appoint Christians as Tahsildars in the localities where there was no Devaswom to be managed. The Member then enumerated the number of appointments held by the Christians in the subordinate ranks of the various departments and said that his figures were only approximate. There was no Christian among the taluk samprathies, or in the Kandukrishi Department or among the headmasters of higher grade secondary schools. He said that 2 out of the 35 Deputy Tahsildars, 5 out of the taluk treasurers, 4 out of the 357 taluk clerks, one out of the 557 proverthy accountants, alone were Christians. In the other departments the number of Christians was comparatively small and could be very much more than what it was. Now that the heads of departments had been empowered to fill up appointments up to Rs. 40, appointments were made without regard to the interests of the Christian subjects. If the Government would call for a list of the employees in the various departments, they would see the necessity for redressing the grievances of the Christians. The Member therefore requested that the Government might be pleased to call for statistics and issue the necessary instructions to the heads of departments to employ the Christians to a greater extent in the subordinate ranks of the service.

The Member next referred to the necessity for throwing open the Caste Hindu Hostel to the Christian students who suffered for want of accommodation. The L. M. S. Hostel at Trivandrum, which used to provide all the Christian students with accommodation, now admitted only those of their denomination. All that was immediately necessary was the opening of an additional kitchen in the present hostel.

He then pointed out the necessity for constructing separate kitchens in the satroms that had been thrown open to the Christians.

He also pointed out the difficulty experienced by the Christians in the matter of elections for the Assembly membership and said that the system of giving votes only to persons paying a Sirkar tax of Rs. 50 and above worked great hardships upon the Christians. The amount became less and less as the families became divided and thus the several members of the Christian families lost their right of voting. That was not the case with the Nairs. So, in the interests of the Christians, the sum of Rs. 50 fixed as the qualification for a voter should be reduced, or a greater number of Christians should be nominated as members in localities largely inhabited by the members of that community. Similarly, in the case of the membership in the Legislative Council, a separate electorate or nomination by the Government was the only means by which the Christians could secure seats in the Council. There were three elections held hitherto, but only in one of them was a Christian elected, though two members from the community did stand for election. Judging from the result of the current year's election, it was certain that members from any other community than the Nairs had little or no chance of getting into the Council by election. He therefore prayed that a separate electorate should be created for the Christians or the number of Indian Christians in the Council should be fixed and that number secured by Government nomination.

Dewan's reply.—Noted.

166. Appointments in the State service.

Mr. Abraham Izaac (Member, Nominated) said that the condition of education among the Pulaya converts to Christianity was very poor. Their economic difficulty was the chief cause of that state of affairs. They were consequently unable to continue the education of a boy until he acquired any examination qualification. He therefore requested that, as an incentive to the spread of education among them, a few qualified persons be given suitable appointments in the State service, and that the unqualified youths be more freely entertained in the subordinate ranks where no examination qualification was necessary.

He particularly mentioned the case of one C. J. Rebecca of Vijayapuram, who had to discontinue her studies after Form III on account of poverty, and requested that she be given a scholarship to study midwifery.

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